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FOR THE CHRISTIAN'S MAGAZINE.

*Memoirs of Rev. JONATHAN FRENCH, the late much-esteemed pastor of the South Church and Congregation in Andover, Massachusetts. By the Rev. TIMOTHY ALDEN, A. M. Principal of the Young Ladies' Academy in Newark, New-Jersey\*.*

THE Rev. JONATHAN FRENCH, descended from ancestors eminent for that evangelical faith and practice† which distinguished many of the fathers of New-England, was born at Braintree, on the 30th of January, 1740. He lived with his parents, following the occupation of his father, who was a farmer, till he was about seventeen years old. At this time he en-

\* Some few details in these Memoirs, chiefly genealogical, are omitted, with the consent of the Author. The Memoirs are published at full length in a Pamphlet.

† Among these Ephraim Thayer and his wife were indulged the peculiar satisfaction of living to see fourteen children arrive at years of maturity, enter a family state, and unanimously make the noble resolution of Joshua; *as for me and my house, we will serve the Lord*. On one communion occasion, they enjoyed the singular felicity of presenting themselves, with the fourteen children God had graciously given them, at the table of the Lord, to receive the emblems of redeeming love! A similar instance has seldom been found in the annals of the Christian Church.

listed as a private soldier, in the army employed against the French and Indians, and in March, 1757, repaired to Fort Edward. In August following, he was taken with the small-pox, and on his recovery from that disorder, being seized with the fever and ague, he was unable to perform duty, obtained a discharge, and returned home in October.

The tumult and temptations of the camp, did not obliterate the serious instructions which he had received from his pious parents. It appears from his journal, that he was observant of religious duties, and that he gladly improved every opportunity to attend public worship. He constantly made a memorandum of the texts which were used by the chaplains, and other ministers, who occasionally visited the army.

Soon after his return, he was stationed at Castle William, in the capacity of a sergeant. As the superior officers were often absent, the chief care of the garrison in such case, devolved upon Mr. French; so that the office he sustained, was then of considerable importance to so young a man. He had also the charge of the sutler's store.

Twice, during his residence on this island, his life was in great jeopardy.

An Indian, who was a servant at the castle, applied to him at the store, on a certain time, for some rum, which he refused to let him have; supposing, from his appearance, that he had already drank more than was proper. A few days after, as he was walking alone, he met the Indian, who advanced towards him in a menacing attitude, with a drawn knife. There being no way to avoid an encounter, he took what advantage he could of the ground, which was sloping, and, by a sudden and vigorous stroke with his foot against the heels, and his hand against the neck of the Indian, brought him to the earth. Seizing a

hoop-pole, which providentially lay near, he threatened the Indian's life, unless he would solemnly promise to conduct well for the future. The Indian seemed to be overwhelmed with astonishment that he should, on any condition, spare him, and ever after, with the liveliest gratitude, as if he owed his life to Mr. French, was ready, on all occasions, to do him any service in his power.

In the other instance, an Indian prisoner had found means to escape from confinement; but, not being able to get clear of the guard which pursued him, he resorted to a narrow passage in the castle, and having previously armed himself with a large club, swore he would kill any one who should attempt to take him. Mr. French was directed to conduct a file of men to the place and seize him; but none of the soldiers had courage to approach him, under such circumstances. Mr. French, being at that time small of stature, was not eyed with so much fear by the Indian, as were his soldiers. While he was talking to his men, and giving them directions, he watched for an opportunity, which he presently had, when the Indian's attention was somewhat diverted, and, springing, with much agility, a number of feet, caught hold of the club, and, in a moment, with the assistance of his soldiers, secured the prisoner.

While at the castle, he was honoured with the acquaintance and friendship of many literary and other respectable characters in Boston and its vicinity. From childhood he had a fondness for books, and sedulously improved in this situation the advantages which refined society, and his opportunities for reading, afforded. For mathematical and philosophical researches he had a natural propensity. He, however, devoted his leisure principally to the study of physic and surgery; contemplating the healing art, for a considerable time, as the profession he was to

follow in life. To this the benevolent bias of his mind strongly urged him, and his station at the garrison was favourable for gaining the necessary instruction. Under the direction of the surgeon of this post, an English gentleman, by the name of Crosier, if the writer mistake not, and the friendly aid of doctors Whitworth and Jeffries, he soon made such proficiency in the acquirement of medical knowledge, and had so much the confidence of the faculty, that the medicines and care of the sick were often intrusted solely to him.

He was ever a man of great resolution and perseverance; and it was always a maxim with him in every station of life, to do what was to be done, as soon as he consistently could. No small difficulties nor dangers ever deterred him from the discharge of duty. The following anecdote is offered as an exemplification of this trait in his character.

A man belonging to the garrison was afflicted with a dangerous ulcer. Mr. French, on examining it, found there were appearances of a mortification. He repaired to the medicine chest; but, on searching, could find no such dressings as he thought the case required. The surgeon, who had been expected, was unable to come by reason of a sudden change in the weather, which had so frozen the water in Boston harbour, as to prevent the passing of a boat, but not so as to make it safe for any one on foot. Mr. French not being able to procure a man who was willing to venture over, in his zeal furnished himself with a pole, and, holding it horizontally, that it might facilitate his getting out if he should fall through the ice, travelled to Boston, though often in great danger; procured the necessary articles, returned, and was undoubtedly the instrument, under providence, of saving the patient's life.

The physicians before-mentioned, particularly re-

commended it to him to pursue the profession he had contemplated, and promised to afford him every aid in their power towards his establishment in Boston. They considered him as having peculiar talents for eminence in that line; but the great Head of the Church had other purposes respecting him. He had even so far listened to the advice of friends, as to determine upon a settlement in the practice of physic, and to enter into a family state; having for about four years, formed an acquaintance with a view to marriage, with the lady who afterwards became the companion of his life.

About this time, however, he received such encouragement from several literary friends, as led him to resolve upon a collegiate education. The lady, to whom he was engaged, concurred with him in the plan, and urged him to perseverance in it, as she thought it afforded a prospect of his greater usefulness in life.

Messrs. Davis and Phillips, who were chaplains at the castle, assisted him in his studies preparatory for admission into the college. Several gentlemen, and particularly Mr. Bernard, son of the governor, furnished him with books for the purpose.

He continued at Castle William, discharging the duties of his station, till ready to commence his residence at college. On the last day of his service at the garrison, he waited on the governor and other company, as commanding officer for the day, gave up his commission, presented his sword to his successor, repaired to Harvard university, became subject to authority, and in the evening rung the bell as butler's freshman.

Being considerably advanced in years, he was indulged with greater intimacy with the officers of college, and other gentlemen of Cambridge, than is usual for under-graduates, and he possessed, in an

uncommon degree, the confidence and friendship of his instructors and fellow-students. While a member of this institution, he took great satisfaction in visiting the clergy of the vicinity. He also associated much with persons of piety, and especially with the serious young gentlemen of the college, for the purposes of devotion and religious improvement.

He often remarked, that, having had the command of others, he was much impressed with a sense of the necessity of order and subordination; and no one ever set a better example of obedience to the government of a college. He was distinguished, not only for conformity to the laws of the seminary, and for a diligent attention to study, but was subject to no fine nor censure during his collegiate life.

He was graduated in 1771, but still continued at Cambridge, where he devoted himself to the study of divinity. He now resided in the family of Mrs. Holyoke, who honoured him with her friendship, as her husband, the president, in his life, had also done.

While an under-graduate, Mr. French was one of the most active and skilful members of a private anatomical society, which was in existence for many years previous to the present respectable establishment, which is under the direction of Dr. John Warren.

His name also appears among the projectors of a once private literary society, within the walls of Harvard, which was of advantage to many, before the professorship of rhetoric and oratory was founded.

Mr. French's prospects would have been flattering, as to this world, if he had finally determined on the profession which he originally had in view. But having, by the kindness of heaven, obtained a public education, and given himself up to his divine Lord and Master, he glowed with zeal to be employed in his service for the good of precious and immortal souls. No worldly emoluments could have satisfied

him, like the ministry of the cross. This was the darling object of his heart ; and for distinguished usefulness in this noble and important, but arduous and self-humbling employment, he was eminently qualified.

His desire and intention were to have spent his life, as a missionary among the poor natives of the wilderness ; but solicitations from Andover, and other places, to preach as a candidate, induced him to relinquish that purpose. After preaching for some time in the south parish of Andover, he received the united invitation of the Church and Congregation to take the pastoral oversight of them ; and was, accordingly, ordained on the 22d of Sept. 1772.

Having entered on the duties of his parochial charge, he was married 26th August, 1773, to Miss Abigail Richards, whose parents were esteemed, in their day, as patterns of piety.

Mr. French's ministry was laborious, as his parish was extensive ; and, unless prevented by ill health, he was assiduous in the performance of duty, both public and private. He had a strong, pleasant, and piercing voice. His sermons were usually written at large, though he sometimes extemporised. For many years he was in the habit of writing and delivering an exposition upon the chapters which he read from sabbath to sabbath to his congregation. This was ever a very acceptable source of instruction to his hearers. His great object in preparing to address his people, was to be useful rather than elegant ; and to offer the plain and momentous truths of the gospel in a language which all might understand. His time was ever too much occupied about the numerous and pressing duties of his station, to be very particular as to the embellishments of style. His manner of preaching was serious, so-

lemn, and impressive. He was strongly solicited, some years since, to furnish for the press, a volume of his sermons; but a multiplicity of cares precluded him the opportunity.

The baptisms during his ministry amounted to 1444; and the admissions into his Church, including forty-seven from other Churches, to 506. The greatest number admitted in one year was thirty-five, in 1773, besides eleven from sister Churches.

He annually catechised the children in the seven school districts, into which his parish was divided; and always used the Assembly's Catechism, which he preferred before any other. His discourse to the lambs of his flock, on such occasions, was remarkably appropriate and impressive, and, in several instances, had considerable effect, not only on the children, but on their parents, from the account of it which they gave to their parents. There were some instances of persons who dated their awakenings from this source.

Twice a year, he formally visited all the schools in his parish. His ardent supplications to the throne of grace, and his tender addresses to those little nurseries of science, made an impression upon many which will never be forgotten. He frequently preached lectures in various places among the people of his charge, and to the young gentlemen of Phillips' Academy. Of this highly respectable seminary he was, from its establishment to the day of his death, one of the trustees, and also the clerk of the board.

He was serviceable to his people as a physician, especially in the early periods of his ministry, when there were not many of this profession in that part of the country. His attentions, however, in this character, and his medicines, were always gratuitous. Seldom was any minister ever more universally beloved, esteemed, and venerated by his parishioners, than was Mr. French. They constantly applied to him for

counsel in all their difficulties, temporal as well as spiritual.

He was one of the founders of the society in Massachusetts, for promoting Christian knowledge. He began to record remarks on the weather from the time he went into the army. His thermometrical and meteorological register, kept with great care for many years, would be a valuable acquisition to the cabinet of any philosophical association.

Having in early life taken the sword in defence, and to secure the rights, he was ever an ardent friend, of his country. During the revolutionary war, he exerted his influence, and did much to encourage his people in the noble cause of Liberty and Independence. On hearing of the battle, as it is commonly called, of Bunker's Hill, he immediately set off with his gun and surgical instruments for the army. Although he did not reach the heights of Charlestown soon enough to use the former; yet, for the latter, he was in season to have occasion, and was of much assistance in dressing and binding up the wounds of those who had bled in that severe engagement.

Mr. French had one encouragement in his ministry which many of the faithful servants of the Redeemer have not. The leading characters in his parish were persons of exemplary piety. They strengthened his hands by their liberal bestowments upon him and his family; and they gave him, and the cause in which he was embarked, the weight of their influence.

His salary was small; he, however, had the use of a valuable parsonage, and he availed himself of some aid by boarding a number of young gentlemen of the academy. He had many pious friends in Boston and other places, of whose kindly deeds he often spoke with gratitude. Among the living it would be improper to particularize; but it would be inexcusable not to mention, in these memoirs, the name of the

late lieutenant-governor, Samuel Phillips, a grandson of his venerable predecessor\*. This gentleman was one of the truly excellent of the earth, and his praise will long be in the churches of New-England. He was his class-mate at college, his parishioner, benefactor, and intimate friend. With his confidence Mr. French was always honoured, and with him he often took sweet counsel respecting the things which pertained to the best interests of his country, the advancement of the most useful sciences, and the promoting of the Redeemer's kingdom.

No minister was ever more given to hospitality, than was the subject of these memoirs. His social and friendly disposition endeared him to all his acquaintances. Though, from his situation, and the lively interest he took in the literary and religious institutions within the limits of his parish, his life was a continued scene of fatigue; yet he was remarkably cheerful at almost all seasons. His company was eagerly sought by the young and the old, and his house was the abode of friendship, harmony, and love. All who resorted to his hospitable mansion, were certain of a most cordial welcome.

Mr. French was also much esteemed by the Churches of New-England, as a wise, prudent, and judicious counsellor, and was often instrumental in settling unhappy ecclesiastical difficulties. During his ministry, he received 78 letters missive, inviting him to attend ordaining and other councils. Many young gentlemen, preparing for the gospel ministry, had the benefit of his instructions, and the use of his library; *and these were, in every instance, gratuitous.*

In religious sentiment, he was decidedly such a Calvinist as the first fathers of New-England. Though

\* The Rev. Samuel Philips, the first pastor of the South parish in Andover.

he was never fond of controversy, and had charity for many who differed from him in opinion; yet he was much averse from those extremes which have divided the Christian world. In a particular manner, he viewed, with painful emotions, that laxity of sentiment, which has, of late years, made such an alarming progress.

On the mysterious subjects of the Gospel, he thought it wrong to attempt to be wise above what is written. What God had declared, he maintained, was to be implicitly believed, notwithstanding it might not be comprehended by finite minds.

He sought instruction and improvement from the best sources he could find. It appears, by some letters, discovered among his papers, that he was favoured with an epistolary correspondence, on religious subjects, with the late president Edwards.

He had a happy faculty of silencing the cavils of the censorious and supercilious. A person of this character, once interrogating him, with a captious spirit, about some of the most abstruse points in religion, he said to the inquirer, do not the scriptures explain these great truths to your satisfaction? to which he replied, they do not. Surely then, said Mr. French, you cannot suppose that I am able to explain them. These are the revealed truths of God's word; and, as such, are to be received and believed, though neither you nor I may hope fully to understand them in this world.

His different situations and occupations in life, were conducive to his acquiring a more than ordinary knowledge of human nature.

His temper was naturally quick, but he was enabled, by the gracious influence of the Gospel upon his heart, to exhibit on the most trying occasions, great self-possession. His sensibilities were uncommonly keen. Whenever called to scenes of distress,

his sympathy was instantly awake ; yet he ever had so far a self-command, that he was able, like a workman who needeth not to be ashamed, in the most kindly manner, to administer the balm of consolation.

When addressing his beloved church, at the communion table ; when speaking to the sons and daughters of affliction ; or, when preaching upon some of the most interesting truths of the Gospel, he often remarked, that it was with the greatest difficulty he could, in his own apprehension, attempt to utter a word, so tenderly was he affected ; yet, he would express himself in a manner, so happily adapted to the occasion, that he seemed like one inspired. His words were like *apples of gold in pictures of silver*.

On the evening before his death, he agreed with professor Woods, that the conference meetings of the young gentlemen of the Theological Seminary, and those among his parishioners, should be united, as there was already a hopeful and increasing attention to religion in the place, and as they mutually thought greater benefit would result from such a union. Thus, so long as he had the power, he spent his life in the service of his Master.

On the morning after, he was suddenly attacked with a paralytic affection. During the day he was able to say but little, which could be understood ; but, at some lucid intervals, had so far the exercise of his reason and speech, as to give testimony to the truth of the Gospel he had preached, and to express a becoming resignation to the will of God. Doctor Griffin prayed with him, a little before the last scene, for which he expressed his thanks, in broken language, to the professor, and fell asleep in Jesus.

He died on Friday, the 28th of July, 1809, in the seventieth year of his age, and the thirty-seventh of his ministry. His funeral was attended on the

Monday following, by a numerous concourse of people, in whose countenances was depicted how greatly they sorrowed, that they should hang upon his lips, that they should profit by his instructions, and that they should see his face no more. A sermon was delivered on the occasion, from John xiv. 28. by Rev. Mr. Stone, of Reading, the senior minister of the Andover Association\*.

\* The children of Mr. French are, Abigail, the consort of Rev. Samuel Stearns, of Bedford, in Massachusetts; Jonathan, pastor of the Church and congregation of Northampton, in New-Hampshire; and Maria Holyoke.

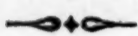
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ANECDOTE.

*The late Hearer.*—A minister, whom I well knew, observing that some of his people made a practice of coming in very late, and after a considerable part of the sermon was gone through, was determined that they should feel the force of a public reproof. One day, therefore, as they entered the place of worship at their usual late period, the minister, addressing his congregation, said, “But, my hearers, it is time for us now to conclude, for here are our friends just come to fetch us home.” We may easily conjecture what the parties felt at this curious, but pointed address.

*Buck.*

## FOR THE CHRISTIAN'S MAGAZINE.

*Explication and Vindication of* MATT. xix. 16—22.

(Continued from p. 212.)

**B**UT let us proceed further in the explanation of the context, and we shall find our Saviour again laying claim to divinity. After the Ruler has been directed to keep the commandments, animated with the presumptuous hope, that he had already given all that obedience which was required, and would now receive the approbation, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," he asks, "which?" Our Saviour answers, these—"Thou shalt do no murder," &c. &c. &c.

This reply, and that immediately preceding, has been adduced as proof of the second opinion which we mentioned, that our Saviour here directs us to our own personal obedience to the moral law, as the foundation of our hope towards God, and as forming our title to eternal life: thus rejecting the doctrine, that our justification and acceptance before him depended on his righteousness, "imputed to us and received by faith alone." Against this notion we think the following objection decisive. As the Ruler requires not merely a general rule of obedience, but a rule which specifies those distinct duties which lead to the inheritance of life; if our Saviour had intended to prescribe a rule to him which he could observe to this end, no doubt it would have comprised and

distinctly specified at least the *capital parts* of moral duty. But examine our Saviour's answer, and we shall find that he mentions no commandments, but those which are found in the second table of the law—no other but those which require love to our neighbour. “Thou shalt do no murder, thou shalt not,” &c. &c. But in this enumeration of duties, there is not mentioned one of those precepts which require love to God. Now can any one imagine that our Saviour would specify duties, by observing which we can gain the inheritance of life, and leave out of their number every thing which requires love to God? If our justification and acceptance depend on our own obedience, does our love to God form no part of it? or does it not, on the contrary, form a principal and very essential part of it? If so, the point is at once given up, that our Saviour is here prescribing a rule, by our observance of which eternal life is to become ours.

Something else must, then, be the meaning of our Saviour. And to discover it, we must recollect whom he is here addressing. This Ruler was one of those self-righteous sinners who believe that, notwithstanding the Scripture hath declared, “there is not a just man upon earth who doeth good and sinneth not,” yet they can and do yield perfect obedience to God's law—can fill up every requirement which is contained in this rule of righteousness. That this was the state of the Ruler's mind is evident from his answer to our Saviour—“These things have I kept from my youth up.” His conscience appears to have been so blinded, that he was totally unconscious of guilt in transgressing this part of divine law. Our Saviour acts with him as every faithful and wise minister of truth will act in similar cases. Men must be beaten out of error before they will betake themselves to the truth. A sinner must

be made to see the insufficiency of his own righteousness before he will accept of the righteousness of the Redeemer. To teach this self-righteous ruler the insufficiency of his own righteousness, is the design of our Saviour in this part of the context. And he does it most effectually too. To leave him without the possibility of evasion, without the shadow of excuse, the Saviour meets him on that very ground on which he imagined he was most able to defend himself. He examines him on the reality and truth of his obedience to that part of the law which requires love to man. For it is much easier for unsanctified men to exhibit, in their conduct, something which resembles true love to man, than any thing which resembles love to God. The latter never can be possessed, nor is it easy to exhibit even the shadow of it, until we are reconciled to him through the blood of the cross. But a regard to the peace of civil society, the habits of polite education, and other things, conspire to produce in unsanctified men a conduct which resembles the former. Accordingly, when the ruler declares, 'This part of divine law, I have kept; from my youth to this very hour, I have lived in the most faithful and undeviating observance of it; I am liable to no reproof for a failure in this part of duty'—The Saviour, grieved to see a temper, naturally mild and amiable, bound under so unhappy a mistake, replies, "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Our Saviour's design and meaning in this reply may be thus explained: 'You would persuade yourself that you have yielded perfect obedience to that part of my law which requires love to man: this belief arises from an utter mistake as to the spirituality and extent of my righteous law. You fail in that very point which lies at the founda-

tion of all true obedience—a conscientious regard to the authority of God. What has been your motive in keeping these commandments? Have you acted merely from expediency—because you found an honest behaviour would advance your interest among men? or have you acted from a tender and conscientious regard to the authority of God, who requires these things? Without this, your obedience has not been perfect. And if this has been your motive, I require you now to give a proof of it. As I am God, I will give you a command, to prove how far my authority has governed your conscience—a command not binding on every man, but still as binding on those to whom I give it, as if it were expressly contained in that rule of obedience which you boast that you have kept. This is a time when they who possess the world, should be as though they possessed it not. Judgments are soon to overtake this land, which will drive its present possessors from their places, and fill the land with confusion and blood. I am now also to erect a kingdom, in which I am to employ my disciples as the means of my hand. The duties in which I am about to employ them are incompatible with the possession of houses and lands. They are to travel from city to city, and from kingdom to kingdom, to proclaim my name. My authority calls them to the work, and my strength shall qualify them for it. I now invite you to take part with them\*. Looking out for the inheritance of heaven,

\* This phrase, “follow me,” is the appropriate call which our Saviour gave to those whom he called to attend him during his personal ministry, and whom, after he had thus trained them to the work, he commissioned to preach the Gospel to every creature. See Matt. iv. 19. and ix. 9. and viii. 22. compared with Luke ix. 59, 60. All those who believed on the Saviour, during his personal ministry, did not follow him wherever he travelled; nor did he require it

go and sell your possessions, give the price of them to the poor, come and take up the cross, by which the world shall be crucified unto you, and you unto the world, and be satisfied to follow me, that I may teach you the things which relate to my kingdom, and prepare you for going out on my messages of life to the world. If a regard to the authority of God has produced your honesty, you will readily consent to this requirement, while a refusal must show, that you are labouring under that ruinous mistake which confounds the generous conduct of a good-hearted man, or the specious pretences of an artful hypocrite, with the obedience which flows from a heart formed and governed by purifying grace.'

The effect of this reply from our Saviour was instant. Disappointed and vexed, a sudden gloom covers the ruler's face; silence seals his lips; the obedience of the Gospel is too high for his reach, and going away to enjoy his possessions, he forsakes the Saviour who had offered to him eternal life.

from them as a duty. He laid the duty to forsake houses, and lands, and families, only upon those whom he sent abroad to preach the Gospel; and, as Peter declares, they did forsake all and follow him. Matt. xix. 27. And this shows us that our Saviour does not here enjoin that community of goods which some have conjectured to have been the universal practice in the primitive ages of the Church, and which others have endeavoured to perpetuate to the present day. He gives the ruler a call to be something more than a believer. He calls him to become one of those whose duties were quite incompatible with the management of houses and lands: and, therefore, his command, "Go, and sell," cannot be considered as binding upon Christians in general. Besides, it is not merely *community* of goods that is here enjoined, but a *total alienation* of them.

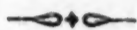
FOR THE CHRISTIAN'S MAGAZINE.



# THE DOCTRINE OF THE ATONEMENT.



*Our Lord Jesus Christ, by whom we have now received the atonement.—Rom. v. 11.*



No. VI.

THE love of truth, which ought to influence us in our several researches, meets with many impediments in its exercise. Natural disposition, interest, prejudice, passion, even when they do not succeed in destroying that love entirely, seldom fail in cutting out the channel in which it flows. With the purest motives, and with the best talents for religious discussion, it therefore frequently happens that men's opinions differ on the most important subjects. It is an evil which we lament, and for which the only remedy is from above. At all events, the truth must be sought out, and what we embrace as truth, we must defend. The subject of atonement, like many other christian doctrines, is controversial ground. We would walk over it with reverence and godly fear. *O, send out thy light and thy truth, let them lead me\**.

In page 374, we stated the question, respecting the *extent* of the atonement, in every possible form; and we stated as one argument in defence of the system which we maintain, *the inconsistency of every other hypothesis*.

\* Ps. xliii. 3.

To the illustration of that argument this number is devoted.

Did the Redeemer make atonement

1. For the sins of the elect? or,
2. For *some* sins of *all* men? or,
3. For all the sins of all men? or,
4. For sin in general?

We have already exhibited our reasons for maintaining the affirmative to the first of these inquiries; and we refer our readers to Vol. I. pages 74, 75, for a view of the dilemma into which every man must be reduced who adopts the second or third hypothesis. We now select, for a somewhat more particular examination, the doctrine of

#### INDEFINITE ATONEMENT.

There are obvious reasons for this selection. Many, who are otherwise upon what is usually called Calvinistic ground, suppose the atonement to be indefinite. The doctrine itself is so general, and so far abstracted from common view, and the language in which it must be expressed so indeterminate, that its inconsistency is less obvious than that of the other opinions which we have mentioned and rejected. The *phrase* "indefinite atonement," communicates but a vague idea to the mind, and imparts to the *doctrine* a pliability which renders it, in the opinion of many, capable of harmonizing with any set of ideas which man may choose to entertain relative to evangelical truth. In examining, too, this system, we virtually examine the fundamental doctrine of both the Arminians and Universalists, and so preclude the necessity of more particular attention to their arguments. This is the doctrine of universal redemption in its least obtrusive form. The radical principle is evidently one—Messiah in his atonement had no more respect to the sins of "the

elect" than to all the transgressions of men : And the best defenders of universal redemption have recourse to this hypothesis. It is the one adopted and recommended by Arminius himself.

The notion of indefinite atonement is not at all a novelty in the Christian Church. Several writers before the time of Arminius, made use of general terms respecting the purchase of Christ. That shrewd man was himself much more cautious and vague in his expressions, than were Episcopius and others of his followers. Some of the continental writers, too, who supported the Calvinistic system, endeavoured to generalize theology, and thereby put an end to the controversy between the advocates of universal and particular redemption, by teaching that whatsoever is particular in the system of grace is to be attributed, not to the satisfaction which Jesus made for sin, but to the application of its benefits to sinners according to the decree of Predestination. This sentiment excited among divines, in the British Isles, much sensation. In Scotland, zeal for the doctrine of indefinite atonement, induced several ministers and congregations, in every other sentiment Calvinistic, to separate from all former ecclesiastical connexions, and organize a distinct Church, having no Christian communion with those who differed from them. The Presbytery of that Church is now extinct. The doctrine, however, is still maintained by many divines distinguished for their talents and their piety, both in Europe and America. Many of its advocates, we are confident, consider themselves as opposed to Arminianism, and are not aware of the coincidence of their favourite doctrine, on the subject of atonement, with the sentiments of the founder of that sect ; and yet we cannot state their opinions in words more appropriate than those which he employed about the sufferings of our Redeemer, quoted

as a subject of criticism, by the learned Dr. Twisse, Prolocutor of the Westminster Assembly of divines. "Christ by his satisfaction only accomplished this much, that God now, consistent with the honour of his justice, might pardon sinners if he willed so to do\*." According to Arminius, the atonement rendered salvation only *possible*; and rendered it possible to *all* men. According to our definition†, salvation is rendered *certain* to some—to the "election of grace." We shall now take a view of the *classis argumentorum*. The arguments employed by the advocates of indefinite atonement are as follow, viz.

1. It alone reconciles the exercise of justice, with the doctrine of salvation by free grace.

2. It alone lays the foundation for an indefinite Gospel offer.

3. It alone justifies either the ascription of infinite value to the death of Christ, or the use of those terms of universality employed in Scripture in relation to the extent of the atonement.

We shall exhibit, therefore, each of these arguments in order, before we proceed to its refutation.

1. "To reconcile grace with justice in the salvation of the sinner, is the Gordian knot which divines generally have been unable to untie. Upon the principle of an indefinite atonement, the difficulty vanishes. If all the sins of a certain individual have been atoned for by the Redeemer, free grace will not appear in his pardon; because justice would, in that case, require his salvation. But justice is threefold, *commutative*, *distributive*, and *public*. Commutative justice has no concern in this case. Public justice is satisfied by the atonement, because the governor of the universe dis-

\* Owen Jus. Chap. XII. § 5.

† Page 37.

“ plays his displeasure at *sin in general* in the suffer-  
“ ings of Christ. The exercise of distributive jus-  
“ tice is entirely set aside, and herein is grace ex-  
“ hibited, the sinner is pardoned at the expense of  
“ distributive justice.”

Although we have stated this argument with all the precision of which we are capable, we must observe, that notwithstanding the show of minute discussion which it makes, its whole force consists in its obscurity, and the confusion of ideas which it produces. The indistinctness of vision which it causes, is the only reason for any man's offering his hand to those who, by proposing it, promise to be his guide to the temple of truth.

We object to this division of a divine attribute—we object to the use which is made of it—we object to the argument, because it multiplies, instead of solving difficulties—and it takes for granted, what does not exist, a difficulty in reconciling, justice with grace.

We object to this division of a divine attribute. It is not correct, even as it applies to man. We are perfectly aware that the *Schoolmen*, following the steps of heathen philosophers, adopted this division. Suarez builds upon it the doctrine of merit, in order to supply the traffic of indulgencies with works of supererogation\*. But, however variously divine justice may be exercised about its several objects, we have no reason to believe, that there are three different attributes of justice, or even that the principle in man, which induces him to act honestly in commercial transactions, and to give to every man his due, is any way different from the principle which influences a good magistrate to conduct with equity his public administration. It is one principle exercised upon various

\* See Owen on Jus. Chap. II.

objects. The Scriptures, which uniformly ascribe righteousness to Jehovah, and afford instances of its exercise in *thrice three* various ways, never intimate that there are *three distinct* attributes of divine justice\*.

We object to the use that is made of this division. There is no reason for excluding *commutative* justice any more than distributive, as distinct from *public* justice, from having any reference to the case of the sinner's pardon. We can readily conceive of a civil ruler, having, independently of his official duties, certain private and personal duties to discharge toward those, who, in such case, are upon terms of equality with himself. But no equality exists between the creature and Creator. The pardon of sin most assuredly approaches as near to the forgiveness of a *debt* as the remission of a *personal offence*, which has no reference to the divine authority. *Sin is a want of conformity unto, or a transgression of, THE LAW*†. Besides, the Scriptures frequently represent Jehovah condescending to act towards men upon the footing of a previously existing contract or covenant, but never upon the footing of private relation, setting aside his authority. He hath taught us to pray, "Forgive us our debts;" but never to say, "pardon private offences which are no transgression of thy law." We cannot even conceive of the exercise of distributive justice by the Lord, separate from his authority as our king, our lawgiver, and our judge. We cannot conceive, that it is matter of indifference whether God does or does not exercise distributive justice towards his creatures; and much

\* Were this the proper place, it would be easy to show, by a criticism on the best writers upon this subject, that their definitions of commutative, distributive, and public justice, interfere, and are otherwise essentially incorrect.

† Shorter Catechism.

less can we admit that even, for the sake of mercy, he is ever guilty of one act of distributive injustice. We, therefore, object to the use which is made of this threefold division of the attribute of justice. And we, also,

Object to the whole argument which it involves, because it multiplies instead of solving difficulties around the doctrine of the sinner's justification.

It requires us to believe that God has violated, or set aside the demands of distributive justice in the salvation of his chosen—that the sufferings of our Redeemer were the punishment, not of transgressions which are, in fact, committed, but of sin in the abstract—and that public justice requires only an exhibition of the divine displeasure at sin.

Sin, in the abstract, is only a word. Like an algebraical character, it represents all the transgressions of individual persons. These particular sins are realities; but sin *in general*, or in the abstract, is only the *sign*, the word, which we employ in reasoning\*. It is not for the *sign*, but the thing that Jesus suffered. The *word* sin, too, represents the transgressions of angels. If the Redeemer suffered for sin in general, he made atonement for devils, although he took not on him the nature of angels. And if public justice demanded no more than the display of Jehovah's hatred of sin, then Christ is dead in vain, for such display is made in the everlasting

\* Did we deem it eligible to introduce metaphysics into this discussion, we could more effectually expose the idea of punishing a *nonentity*—"sin in the abstract." We are no conceptualists; and the controversy between the Nominalists and Realists is now at an end. It prevailed long enough. It agitated the European universities, interested thrones, and shed much precious blood. No philosopher will now defend the opinions of the Realists. Abstract terms have no counterpart in nature. Stew. Phil. Mind. Ch. IV. § 2. & 3.

punishments of Hell. But justice demanded more. It demanded the punishment of the sinner; and could not be satisfied with any thing short of this, unless Messiah should so unite himself to sinners, not only by assuming their nature, but by becoming in law their representative, as to bear all the sins of all the persons for whom his sufferings were intended to atone. We object also to this argument in defence of indefinite atonement,

Because it takes for granted, what does not exist, that if all the demands of divine justice are satisfied to the full by the atonement, then grace is excluded from our pardon. This is not the case. Justice is indeed satisfied. It does not oppose, but demand the salvation of all for whom Christ died. Here is no difficulty—no Gordian knot. Grace reigns through righteousness. We refer our readers to what is said on this subject, page 577, and conclude our examination of this argument in the words of the Assembly of Divines at Westminster. “Although  
 “ Christ, by his obedience and death, did make a  
 “ proper, real, and full satisfaction to God’s justice in  
 “ the behalf of them that are justified; yet, inasmuch  
 “ as God accepteth the satisfaction from a surety,  
 “ which he might have demanded of them, and did  
 “ provide this surety, his own only son, imputing his  
 “ righteousness to them, and requiring nothing of  
 “ them for their justification, but faith, which also is  
 “ his gift, their justification is to them of free  
 “ grace\*.”

II. Argument in defence of indefinite atonement.  
 “ This doctrine is the foundation upon which the  
 “ Gospel offer can alone be consistently made. Sin-  
 “ ners indefinitely are commanded to believe the  
 “ Gospel, and to confide in the Redeemer for salva-

\* Larg. Cat. Quest. 71.

“ tion. It would imply insincerity, to urge such a  
“ command upon those who have no interest in that  
“ atonement, which is certainly the case, if none but  
“ the elect were contemplated in the sufferings of  
“ Jesus Christ.”

The reply to this argument shall be short. It supposes a difficulty which does not exist, and which, if it did, must hang with all its weight upon that very system which is invented in order to afford relief from it.

Supposing, for argument's sake, that *insincerity* is implied in calling upon one, for whom Christ did not make atonement, to believe the Gospel, that insincerity cannot lie at the preacher's door, because he, while on earth, does not know whether the sinner be in such a predicament; and in fulfilling his duty he hopes the best concerning those to whom he delivers his message.

The insincerity must be charged to a higher account. This is the difficulty. But is it less upon the principle of indefinite atonement? It is not.

If, in order to extricate ourselves from this imaginary difficulty, we give up the doctrine of particular redemption, we must also, in order to be consistent, yield the doctrines of predestination and of the divine omniscience. If the authority, with which a minister of the Gospel is invested, to require a sinner, for whose sins, it is known in heaven, that Christ did not make atonement, to believe in the Redeemer, imply insincerity in the divine mind; it must be also implied, supposing the doctrine of predestination true, in calling any non-elect sinner to repentance, or holiness, or happiness. Nay, as God is omniscient, and therefore now knows who shall at the judgment day be finally condemned, upon this principle, he must be insincere in ordering any one of these to “work out

his salvation," especially, seeing that disobedience to the Gospel must increase the sinner's guilt. In short, the principle of this objection is altogether inadmissible. Its consistent application would constrain us to admit that Jehovah, is either insincere or limited in his knowledge; and in either case, that he is no God. We reject, therefore, the principle entirely, and the whole argument of which it forms an essential member. We perceive no difficulty whatever involved in the doctrine of particular redemption, relative to preaching the Gospel indefinitely to all sinners of our race. Gospel-worshippers are required to believe nothing but what is in itself true, and supported by ample testimony. They are ordered to do nothing but what is in itself right and profitable for them to perform. To such requisitions and commands no reasonable objection can be offered.

III. "The doctrine of indefinite atonement has this  
" advantage over every other hypothesis, that it re-  
" conciles the scriptural account of the universality  
" of the extent of Christ's satisfaction with the fact  
" that many shall perish for ever. Salvation is in-  
" deed rendered possible to all men by the merits of  
" Christ, who tasted death for every man; but this  
" does not prevent the condemnation of any one,  
" seeing that the atonement renders eternal life cer-  
" tain to none. All sinners, as it respects the pur-  
" chase of redemption, are thus placed upon the  
" same footing; and the infinite value of the blood  
" of Jesus appears from its being equally sufficient  
" for the salvation of all men. Election, indeed, is  
" particular, but the atonement is universal, because  
" it is indefinite."

Far be it from us to offer any remark that shall tend, in any degree, to diminish the estimation in which the "precious blood of Christ" is held. But

we do not concede, that that system sets a high value upon Christ's blood, which affirms that it does not, in justice, secure the salvation of any one. That atonement must be cheap indeed, which admits the justice of condemning to everlasting punishment the very persons for whom it was made.

It does not mend the matter to say, that it is of infinite value *in the abstract*. Although we may conceive of the satisfaction which the Redeemer made for sin, abstractly from the application of its benefits to sinners, yet we cannot conceive of it as abstracted from the covenant of redemption, of which it is the proper condition. We must set limits to our abstraction, otherwise the blood of Jesus is of no value. Let it cease to be the "blood of the covenant," and its use must also cease.

The terms of universality employed in relation to the death of Christ, are not inconsistent with the doctrine which we maintain. They are as easily explained, as are the terms of universality, employed in relation to a holy life. No Christian admits that every individual on earth is regenerated, converted, and made actually holy. Compare this text, *In Christ shall ALL be made ALIVE*, with that one which asserts, that *He, (Christ,) DIED for ALL\**. And the same explanation of the word "ALL," will apply to each. The word "all" includes every part of that *whole*, whatever it be, which is the subject of discourse. This interpretation is easy. It forces itself upon us on every occasion in life. In common cases we complain of no obscurity. A gentleman writing concerning the state of the combined armies in Portugal, concludes by remarking, "All are in the highest spirits." No reader will contend, that by *all* is intended, all the men on earth,

\* 1 Cor. xv. 22. 2 Cor. v. 15.

or all the troops on earth. The expression requires no explanation. Apply the principle. The death of Christ is the condition of the everlasting covenant\*. That covenant forms a new creation—a new world. For every man in this world, Christ laid down his life. “He died for *all* ;” and, “*all* shall be made alive.” He is the head of a new empire ; and, as the surety of the better testament, he hath made atonement for the sins of ALL his covenant-people. In this consists the universality of the atonement. The several texts in which terms of universality are employed, not only admit, but require an explanation consistent with the mediatorial headship of Jesus Christ. But extensive criticism must not be intermingled with this discussion. Let the exposition of such texts be the subject of distinct consideration.

Having now examined the supposed advantages of the hypothesis of an indefinite atonement, we conclude this essay with a few inferences from the preceding discussion.

1. This system, of “Indefinites,” and “abstractions,” clothes with the mantle of unintelligibility a

\* Isa. liii, 10, 11. “When thou shalt make *his soul* an offering for sin, he shall see *his seed*. He *shall see* of the travail of his soul, and *shall be satisfied*.” Christ’s death is the *stipulation*, and the salvation of his seed the *promise* of the covenant. Keep this fact in view, and you cannot err in estimating the value of the atonement. Separated from the covenant, the death of Christ is made “of none effect”—It has no moral excellence—no *value*. Pain, in itself, has none. Death, the extinction of life, in itself has none. Blood, in itself, has none. But let the sacrifice of the cross be considered, as the Scriptures teach us to consider it, in all its connexions, and then it is the price of our redemption.—It has infinite value. Jesus appears as “the surety of the better Testament.” He appears as our representative, bearing our sins and procuring our salvation. God is glorified in *purchasing his Church with his own blood*.

doctrine definitely expressed, and clearly understood, in the Churches of the Reformation; and it is, accordingly, of injurious tendency to the faith, the peace, and the religious comfort of the Church of God.

2. The use made of the word atonement is inconsistent with its scriptural meaning. In the New Testament, *καταλλαγή*, the word rendered Atonement, uniformly includes reconciliation, and never is indefinitely applied, in a single instance. In the Old Testament, "Atonement," *כפר* uniformly signifies the effectual removal of the offence, and the establishment of reconciliation, as often as it is applied to the sins of mankind against their God. Here there is nothing indefinite. So perfectly was the Mosaic ritual adapted to the system, of reconciliation by a sacrifice for sin, which represented distinctly our Redeemer standing under the imputation of his people's guilt, that the Covenant connexion between the sinner and the substitute, was every where exemplified. In every instance in which a victim for sin was offered, the person for whose transgressions atonement was to be made, placed his hands on the victim confessing his sins\*. This action distinctly marked that a transfer of guilt takes place, upon the principle of a covenant representation, in order that the sufferings of the victim should make atonement. Upon the day of annual expiation, and at the time of offering the daily sacrifice morning

\* Exod. xxix. 10. 33. 36. Lev. i. 4. and iv. 13—20. Num. xv. 22—28. Lev. xvi. 21. The learned Lightfoot, on Luke i. 5. explains the Jewish practice relative to the morning and evening sacrifice. There were appointed certain persons to represent the Church, in imposing hands on the victim, and in attending while the Priest entered within the veil. These were called *viri Statuarii*—And are the *παν το πληθος*, Luke, i. 10.

and evening, the representatives of the whole church, by this action transferred their sins to the sacrifice. Thus were the Jews constantly taught, that Jesus is our representative and surety ; that all the sins of his people, and none else, are laid upon him ; and that no confession of sin avails, upon the part of the sinner, which is not accompanied " with an apprehension of the mercy of God in Christ." The blood of the sacrifice was accordingly called the " blood of the covenant." In this there is nothing indefinite. The atonement was instantly followed with forgiveness, and punishment was rendered inadmissible.

3. Those who represent atonement as indefinite, and so admit the justice of punishing sins, for which an infinite satisfaction has been given, commit violence on the English language. Atonement never signifies, in any English composition, except the works of those whom we, in this instance, oppose, any thing short of such satisfaction for an offence as would render further punishment unjustifiable.

4. There is something unfair in using the term Atonement in an indefinite sense. That word has been long used as a technical term in theology, to which a precise idea has been annexed in the standard writings of the Reformation Churches. If a new doctrine is to be taught, a new term, or name, should be formed for it. A name, too, which, in good English, would not convey a quite different meaning. Men would then be on their guard ; and they should not be exposed, as at present, to the danger of embracing a total stranger under a familiar garb. An atonement, which does not render subsequent punishment unjustifiable, is no atonement ; it certainly is not that in which we desire to rejoice, as received from our Lord Jesus Christ.

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

*Correspondence of the British and Foreign Bible Society  
with India.*

(concluded from p. 652.)

*To the Rev. Dr. John, Tranquebar.*

Rev. Sir,

Calcutta, Oct. 2, 1809.

THE British and Foreign Bible Society has been pleased to institute a Committee of Correspondence at Calcutta, and has sent out large sums for the purpose of promoting Translations of the Holy Scriptures into the Oriental Languages, and for publishing editions of the same. I am directed by the Corresponding Committee to invite your co-operation, and to transmit to you the enclosed Minutes. We understand a Tamul edition of the Scriptures is much wanted, and also that you have at Tranquebar a Tamul press. It is requested you will be pleased to communicate fully on this subject: 1. respecting the need of a Tamul edition of the Holy Scriptures; 2. respecting the means for carrying it into effect; 3. respecting the probable expense and the number of copies you would advise for an edition.

It is particularly requested you will be pleased to report on this subject in the beginning of December next, and to suggest whatever you think may forward the views of the British and Foreign Bible Society, the report, of which will be regularly sent to you.

(Signed)

D, BROWN.

*To the Rev. D. Brown, Calcutta.*

Reverend Sir,

Tranquebar, Nov. 15, 1809.

I HAVE received your official letter of 2d ult. with highest and heart-felt pleasure, and sympathize fully with the

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grand and blessed object of the Honourable British and Foreign Bible Society, and accept of the invitation of the respectable Corresponding Committee to unite with them in obtaining that great object, which I joyfully will do as my poor abilities may permit.

I have sent a copy of this letter to the Rev. Mr. Pohle at Trichinapoly, Senior to the English Missionaries, and desired him to communicate to the Rev. Mr. Kohloff, who takes care of the extensive Tanjore and Palamcottah Missions, in which he is assisted by the Rev. Mr. Horst, who was ordained about three years ago at Tanjore, with the consent of the Honourable Society for promoting Christian Knowledge.

We have in our Danish Mission a second corrected Tamul edition of the Old at 4, and fourth edition of the New Testament at 1 pagoda or 3 sicca rupees. Of these editions, together with school and religious books, we can give only a set gratis to our schools and to our Catechists and Schoolmasters in our town, and in the different small congregations in the neighbouring districts of Tanjore country. The same we have done on the request of the English Missionaries for their Missions at Tanjore, Palamcottah, Trichinopoly, Vepery, Cuddalore, and Negapatam, depending on the Honourable Society for promoting Christian Knowledge, to whom we are greatly indebted for their generous benefits in sending us annually stores of printing and writing paper, stationary, and other valuable presents, in addition to the stores and emoluments which we annually receive from our Royal College at Copenhagen, and from the Directors of the Orphan House at Halle in Germany. Since the unhappy war between England and Denmark, our mission is in the greatest distress, being not only entirely deprived of the stores, remittances, and of all connexions from the former two countries, but also of the usual kind stores and presents from the Honourable Society for promoting Christian Knowledge, of which those for 1808 directed to Madras have been carried to Calcutta. Of those for this present year we have not yet heard, and are afraid they may have been entirely lost with all letters to us, which is a sad accumulation of our present trials. You may therefore imagine how comfortable was your information, that the worthy Mr. Udny would kindly forward the stores of the former year by one of the Honourable Company's ships to Madras.

We are now also sending the Holy Scriptures and other school books in Tamul to Travancore, where the Rev. Mr.

Ringeltaube has lately established a Mission, to which belong six little congregations. To the christian congregation at Jaffnapatam we have likewise sent transports at different times, and more are requested, which we however cannot do any more gratis, in our present poor circumstances. For the above fixed price very few and very rarely have been sold to Europeans and natives.

The pious and generous charity of the Bible Society for granting the treasures of the Holy Scriptures to the native freely as a present, comes now in the most seasonable time; 500 of the Old in quarto, and 300 of the New Testaments in Tamul in octavo, besides the sets of the New Testament, which may be had in the Vepery Mission, are still in our stock at Tranquebar, and we shall be most happy to offer them to the disposal of the Corresponding Committee, and shall also undertake with pleasure a more extensive distribution amongst the christians, heathens, and any religion in all the countries where the Tamul language prevails and is spoken. Before these are distributed, we may have time to correspond when a new edition will be wanted.

I have also inquired for Translators of the Holy Bible into the Telinga and Marattian languages. In the former our pious christian Brahmin Anunderayer, has already translated the Gospel of St. Matthew, and will probably continue the other Gospels, and he is also able to translate the Holy Scriptures into the Marattian. But as the Honourable Bible Society undoubtedly wishes that translations may be effected as soon as possible, several parts of the Holy Scriptures in the Old and New Testament may be trusted to more than one Translator. I have for my assistance in Indian literature, and in my performance of religious books for our schools and heathens, since 16 years, a very learned, and I may say in truth, a very virtuous and honest Brahmin, and a great friend of Anunderayer, who is now translating our Tamul school-books into Telinga, which I intend to send to the Rev. Mr. Desgranges at Vizagapatam. He offers to translate the Epistles, in the New Testament; meanwhile Anunderayer continues his Translation till the Acts of the Apostles, and he will also communicate his translation to the perusal and approbation of Anunderayer. An able Marattian Brahmin is also to be had, who will translate any part of the Holy Scriptures given to him; but I beg you to inform me, if not already translators into the Telinga and Marattian have been employed by the Corresponding Committee. The Portuguese Old and New Testament would

also be most acceptable, and a blessing not only to Portuguese Protestants, but also to many Roman Catholic Padres and Christians at Madras, St. Thome, Sadra, Pondicherry, Cuddalore, Portonovo, Tranquebar, Tanjore, Mana, Ceylon, and in short in all the other chief places unto Goa and Bombay. Many of the Roman Catholics are not so averse to the reading of the Bible as before, and even many request them from us. Of the Old Testament we can dispose of 600 at 3 pagodas or 9 sicca rupees, and a new edition of the Psalms is under our press, which will be finished next January at 1 sicca rupee. Of the New Testament we have only 150 at 1 pagoda. Three hundred Psalms we have in Tamul still at 1 sicca rupee, and 200 Proverbs of Solomon with Sirach at 2 sicca rupees. This will be a great and seasonable relief in the present afflictions of our Danish Mission, during the unhappy war, in which we get no remittances at all, neither from Copenhagen, nor Germany: but only a monthly allowance of 200 pagodas from the Honourable Government at Madras, for which reason we have been obliged to send away with the greatest grief about half of our charity children, and to refuse those who cry for reception. May our gracious Lord reward and bless the most beneficial Institution of the Bible Society, and the Corresponding Committee, with the most desirable success, that all friends of Christ may be rejoiced by seeing that the light of the Gospel pervades now many more nations than before, with the best effect to their salvation.

I have the honour to be,

Sir,

(Signed)

G. JOHN.

Mr. Brown's Circular Letter to the Rev. Mr. Pohle was the same as above, with the following addition, viz.

A similar letter has been addressed to Dr. John at Tranquebar, as we understand there is a press, and Tamul types at that place. Dr. Buchanan has informed us, that want of paper is the chief impediment to a new Tamul edition of the Scriptures. We hope you will have the goodness to favour us with a full account of the necessities of your congregations, and of the means which your Mission can furnish for printing, and also the monthly expense necessary to keep your press at work, with any other particulars which you may think needful to communicate. The object

of the British and Foreign Bible Society is strictly confined to the diffusion of the Scriptures only.

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*To the Rev. D. Brown, &c.*

Trichinapoly, Nov. 30, 1809:

Rev. and respected Sir,

I HAVE duly been favoured on the 30th instant with your official letter, dated the second of October last, and written agreeably to the direction of the respectable Committee of the British and Foreign Bible Society, kindly inviting my co-operation with regard to their praise-worthiest purpose of promoting Translations of the Holy Scriptures into the Oriental languages, and for publishing editions of the same.

I am very sensible of the honour so kindly intended to be bestowed on me, in hopes of my compliance with your invitation and its object; as also of the great importance of the undertaking to the glory of God, and the salvation of souls, to be promoted by the knowledge of truth, which is to be conveyed to them from its principal source, the Holy Bible, in their native languages; but at the same time I am equally sorry to own that, in my situation, and on account of my advanced age and infirmities, and being rather overpowered with business, I fear I shall not be able to lend a helpful hand to the arduous work, which requires leisure, so I must beg your kind pardon; and I herewith do it, hoping you will not take it amiss. My poor prayers for the work and success I shall not fail to make to the throne of grace; and if I, in that respect, can be of any use, by my advice, &c. to my younger brethren at Tanjore, and so can with convenience act jointly with them, I shall readily do it.

As to the remaining points in your letter to be answered; a Tamul edition of the holy Scriptures is much wanted, but we have no printing press, neither at Trichinapoly nor Tanjore. At this latter place it is very desirable that one may be soon established for the benefit of both Tanjore and Trichinapoly Missions, as the former is so very extensive, and is only scantily, and cannot be sufficiently supplied with the necessary Tamul and Portuguese books, from the Tranquebar and Vepery printing presses.

Respecting the means, (which our poor Mission cannot furnish,) and the probable expense for carrying the design into effect, I beg leave to refer for better information than

I could give on these heads, to the official answers of those of my reverend brethren, who are well acquainted with them.

Accept my humble thanks for the Extracts from the Proceedings of the Corresponding Committee; I shall always be happy to hear of the progress of the work of God in your hands; and may the Lord our God be upon you, and may he prosper the work of your hands. I commit you and the respected Committee to his grace, and recommend myself and mission to your kindness, love, and prayers, and I have the honour to be, &c.

(Signed)

CHRISTIAN POHLE.

*To the Rev. Dr. Brown, Senior Chaplain, &c.*

Rev. and worthy Sir,

Tanjore, Nov. 17, 1809.

OUR Senior, the Rev. Mr. Pohle, at Trichinapoly, has communicated to us your favour of the second of October, which arrived at Trichinapoly on the eighth of November.

With the most lively emotions of joy and gratitude we adore the loving-kindness and mercy of our dear Lord, who hath disposed the respected Bible Society to afford us their benign assistance for diffusing the divine light of the Holy Scriptures among so many thousands of souls, who are perishing for lack of knowledge. May the Lord crown the pious designs of that worthy society with the most ample success, and themselves with righteousness, life, and glory everlasting.

As our venerable Senior stands alone at Trichinapoly, where his time is taken up by a very numerous European congregation; besides the Tamul and Portuguese congregations, we shall, by his permission also, communicate and co-operate with you in this holy and delightful undertaking with the greatest joy, and to the utmost of our power. There are no Mission presses at all, either at Trichinapoly, or at Tanjore. The Rajah has indeed a Mahratta press, but that is managed by his Bramins, and destined for the glory of his gods, and the propagation of his religion. We are in the utmost want of Tamul Bibles, and likewise of Portuguese, though not to the same extent. The number of native Protestants belonging to the Tanjore Mission alone, including the Tennevally district, amounts nearly to TWELVE THOUSAND, none of whom, (the native teachers excepted,) has any

Old Testament, and not one, in two or three hundred, has even the New Testament. Almost all the men, particularly to the south of Tanjore, know how to read, and are very eager after books. If only every tenth person among them had a copy of the Holy Scriptures, we should soon see the word of Christ dwelling richly in them in all wisdom, and his saving knowledge spread among their heathen and popish neighbours. Our Portuguese Christians are likewise in great want of Bibles. If we had three presses with Tamul and English types, sufficient for three sheets, the one might be employed in printing the Bible in Tamul, the other, Tamul New Testaments, Psalters, and single parts of the Bible, the third to print all the above in Portuguese. Neither Mr. Pæzold, even if he was willing, nor our brethren at Tranquebar, can supply the tenth part of Bibles and Testaments we have occasion for, though their press was to print nothing else.

The Madras edition of the Tamul New Testament ought to be our standard, it being the work of that unparalleled Tamul scholar, Mr. Fabricius, whose diction is much more classical and elegant than that of the Tranquebar translators, though their translation is faithful enough. Mr. Fabricius was likewise an excellent Portuguese scholar and poet.

These, Rev. Sir, are our wants. You desire to know our opinion concerning the means for supplying them, and carrying the salutary designs of your society into effect, and the probable expense attending it. The means are printing presses completely provided with every requisite. If we are favoured with all the necessary materials, and sufficient paper, fifty pounds sterling for one press, and one hundred pounds for three presses, will probably suffice, out of which the bookbinders can also be paid, &c. We shall regularly transmit exact accounts to your committee.

Recommending ourselves and our congregations to your prayers,

We remain, &c.

(Signed)

J. KOHLOFF,  
— HORST.

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*Report of Progress of Translations of the Holy Scriptures into ARABIC, PERSIAN, and HINDOSTANEE, by the Rev. Henry Martyn. Dated Carenpore, Dec. 1809.*

My dear Sir,

I HAVE the pleasure of sending you, for the information of the Corresponding Committee, an account of the progress

of the translations in which I am concerned. The Hindostanee Testament has been finished some time, and submitted to the inspection of a variety of persons in different parts of the country : but the opinions formed of the work have not hitherto appeared to justify its publication. I am perfectly convinced of the inutility of attempting to please all ; yet I thought it better to withhold from the press what longer experience and the possession of more efficient instruments might enable me to send forth in a form more calculated to give general satisfaction. The person whose assistance I was most anxious to obtain has once more joined me, and I am now willing to hope that the Word of God may be presented to the native of India, so as to be intelligible to the generality of readers, yet not clothed in a language that might invite contempt. But I confess that I am far from being sanguine in my expectations on this head ; and you who are aware of the discrepancy of opinion which prevails on the subject of the Hindostanee, will not wonder at my apprehensions. The grammar of the language is nearly fixed by Mr. Gilchrist's learned and useful labours, but it is still difficult to write in it with a view to general utility : for the higher Mahometans and men of learning will hardly peruse, with satisfaction, a book in which the Persian has not lent its aid to adorn the style : to the rest a larger proportion of Hindostanee is more acceptable. The difficulty of ascertaining the point equally removed from either extreme, would be considerably lessened, were there any prose compositions in the language of acknowledged purity.

In the Persian and Arabic translations there are happily no such difficulties. The valuable qualities of our Christian brother, Nathaniel Sabat, render this part of the work comparatively easy. As he is, I trust, a serious Christian, the study of the word of God, and the translation of it, are of course a matter of choice with him, and the rigid adherence to the original, a point of duty. As a scholar, his acquirements are very considerable. He was educated under the care of the most learned man in Bagdad ; and having continued to exercise himself in composition, he has acquired, in consequence, great critical accuracy and command of words. His ill state of health renders it impossible to say exactly when the work he has undertaken will be finished ; but if nothing untoward happen to interrupt us, you may, I believe, expect the New Testament in the three languages in the course of two years. In the Persian he has advanced to the end of the First Epistle to the Corinthians nearly.

In the Arabic, only the Epistle to the Romans and First Epistle to the Corinthians are done, with a few chapters of St. Matthew's Gospel.

Conceiving it to be the object of the Bible Society in communicating to the East the treasure they once received from it, not merely to offer their support to their parent Churches, but to invite the fastidious Mahometan to review the sacred law which he supposes abrogated. I think that we shall be neglecting our present opportunities, if with such an instrument as Sabat in our possession, we do not make an attempt, at least, to send forth the Scriptures in a style which shall command respect, even in Nujd and Hejaz.

And now, hoping for the blessing of God on these our endeavours, and the prayers of Christian people, we humbly request permission to assure the Society, through you, of our constant prayers for them, that while they are thus seeking to make known to all nations, through the Scriptures, the mysteries of the Gospel according to the commandment of the everlasting God, He himself may be with them, to guide their counsels, direct their efforts, and give them perseverance in the great and glorious undertaking, till the earth shall be full of the knowledge of the Lord as the waters cover the sea.

(Signed)

H. MARTYN.

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*To the Rev. John Owen, &c.*

My dear Sir,

Calcutta, Jan. 19, 1810.

I HAVE just received a letter from Cochin, containing information concerning the Malyalim. As it comes from a person high in rank and office, I am not permitted to give his name, but enclose an extract which will convey grateful tidings to your committee. I can only add, this is the last moment of dispatch.

(Signed)

D. BROWN.

*Extract of a Letter from Travancore.*

Dec. 24, 1809.

“ Your application to Sir James Macintosh will, in all probability, have gained for you the information you require of the progress made in printing the Malyalim Version of the Gospels now in the press at Bombay. Indeed, to satisfy

your inquiry I must have written to Bombay. When I last heard from the native compositor, whom I sent thither for this purpose, he had finished the two first Gospels. Mr. Woodhouse, who superintends the press, sent me last year a proof-sheet, which I submitted to various ecclesiastics, Syrian and Roman Catholic. The remarks it occasioned were submitted to Mr. Woodhouse. The members of the ancient Syrian Church are eagerly looking out for the completion of the work. The expenses attending the printing will no doubt be made known to you by Sir James Macintosh. What I disburse on this account I do not mean to claim reimbursement for. My view, in respect of the edition of the Gospels now in the press at Bombay, is to have it attentively and minutely collated; all errors, whether of the sense or the type, noted; and a more accurate edition printed. The dispersion, however, of nearly all the copies of the first edition among the clergy and laity of the ancient Syrian Church, shall take place the moment that the edition arrives, as it is presumed that there are no essential errors."

(A true Copy.)

D. BROWN.

It further appears from the resolutions of the Corresponding Committee, that a considerable sum has been remitted by them to the Rev. Mr. Thompson at Fort George, to enable him to purchase on their account, copies of the Tamul and Portuguese Scriptures, at Tranquebar and Vepery, and that the distribution of the Scriptures so purchased is committed to the Rev. Mr. Kohloff, head of the Tanjore Mission.

With respect to the funds granted by the British and Foreign Bible Society for promoting the translation and publication of the Scriptures in the various dialects of India, a very satisfactory distribution has been made; one half of the sum having been voted to the translations in the hands of the Missionaries at Serampore, and the other appropriated to those carrying on by other persons in various parts of India.

The Committee of the British and Foreign Bible Society having taken into their consideration the above very important intelligence, resolved to aid the funds of the Corresponding Committee in India, by granting annually the sum of 2000*l.* for the years 1811, 12, and 13: and they trust that the friends of the Society will strengthen their hands in that great work which the Providence of God has prepared for them in the vast and populous regions of the East.

DOMESTIC.

Dear Sir,

Killingworth, Aug. 29, 1810.

YOUR communication hath been received, in which you request a *concise account of the Work of Grace* in this town and vicinity. I have been in suspense, whether to comply with your wishes, lest it should be said, the mere flights of enthusiasm have been mistaken for *the wisdom from above*. Where this is the fact, the effect is always unfavourable to the interests of our holy religion. However, my better judgment is, that to avoid this imputation, we ought not to seal our lips in regard to a work, evidently the Lord's doing, and marvellous in our eyes: the mention of which, may tend to exalt divine grace, revive the hearts of the contrite ones in prayer, and confirm their faith in our dear Saviour, *as Immanuel, God with us*.

You request a statement of *the apparent causes which have produced this work, and its operation on the hearts of the subjects*. In grace, as in nature, God usually works by means; in the use of which, we may hope, but in the neglect, we have no warrant to expect, a blessing. Yet in both, the sovereignty of God is often made to appear. *He will have mercy on whom he will have mercy*. In this instance, means and instruments are made to surrender the glory to the riches of sovereign grace. Though for years we had been in the habit of attending special religious meetings, one or two weekly, as is the practice of the most of our Churches in Connecticut; and though we had here and there a few instances of the impressions of grace, and some of our professors appeared to have a fresh unction in prayer, especially for a season of refreshment from the presence of the Lord, yet the great body of the people went plodding on, immersed in the world, practically saying, What would it profit a man, if he should gain salvation, and lose the world?—Such was our state until the beginning of August, 1809, when the work began. Here a detail of some small circumstances may be interesting, which, upon another subject, would give disgust.

This work began in a circle of youth in their *teens*, drawn together in the evening by the common attractions of our social nature, without any views to devotional exercises; nor had they attended any religious meeting in the course of the day. Before parting, however, a hymn was sung, by which several were deeply impressed, and tears were drawn from their eyes. The impression soon pervaded the whole.—Neighbours came in, who were astonished to see these late

thoughtless, giddy youths, now groaning under guilt, and crying for mercy. *Out of the mouths of babes and sucklings thou hast perfected praise.*

In a few days, divine influence seemed to come down upon the whole society, in admirable fulfilment of the promise, *I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring.*

Extra religious meetings were immediately appointed, and appropriate instruction given. At those meetings, we were surprised to find the house of God crowded by those, whom, a few days before, no motives of religion, nor powers of eloquence, could have drawn to that sacred place. They seemed, like Jacob, to awake out of sleep, saying, *Surely the Lord is in this place, and we knew it not.*

In conference meetings, the heart would often melt to see whole seats of the young, with heads drooping, and hands inclasped, exclaiming to Christian friends with tears, *O pray for us !*

While the eyes of some bespoke the heart of anguish, others beamed with joy, in hope that they had found the Messiah. Convictions were sudden, but a confirmed hope was generally obtained by a slow and gradual progress.

Aware that sympathy and enthusiasm might have a share in this work, I have carefully compared it in its operations on the heart, with the experiences of the three thousand, in the second chapter of Acts ; of the jailor, and others recorded in Scripture, as the test by which to try the spirits : and I find such an accordance in the main features, as leads me to conclude, that though *there are diversities of operations, it is the same God who worketh all in all.* The subjects almost universally expressed a deep soul-burthening sense of sin, as committed against a holy God ; of deserved wrath ; of their utter inability to relieve themselves, and consequently, of their absolute dependance on sovereign grace. Their plea was mercy, and not works of righteousness which they had done. In this state, when their attention was called to the good news, proclaimed by an angel to the shepherds of Bethlehem, they would reply, that this is good news to others, but too good for them : and that though they doubted not the ability of Christ, yet they could not be persuaded that he was willing to receive them—so great sinners, and the chief of sinners.

While disclaiming all dependance on self-righteousness, they would often discover an idea, that they must become somewhat better by their prayers and duties, before Christ

would be willing to receive them. When they were beaten off from this ground, and were told, that the question was not whether he was willing to receive them, but whether they were willing to go to him and surrender at discretion—that he came not to call the righteous, but sinners to repentance—that they must go without money—go as they were, bearing the heavy burden of their sins before him, to be taken off by his grace, and purged by his blood; they were finally brought through grace, in goodly numbers, to throw themselves at the foot of the cross, and have found rest and peace in believing: and now *eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.* Such are the trophies of our Immanuel. In the course of the autumn and winter, the cloud overspread the Societies of East-Guilford, North-Killingworth, Pot-change, and Old-Saybrook, with refreshing showers. What hath been said above, may serve as a sampler for the whole. In the months of April and May, the work gradually subsided. About that time, a certain layman with us, put himself forward as a preacher of universal salvation: and, in a few instances we fear, persons travailing under deep convictions, were rocked into their former security in that soporiferous cradle of delusion. This appeared to check the work, and call off attention from the one thing needful. From whence a doctrine comes, that tends to quench the Spirit and grieve him to depart, there can be no reasonable doubt. When his quarters are beaten up, if Satan should appear among the sons of God, it would be nothing strange. Among Non-conformists to our Churches, there have appeared a few instances of wild fanaticism, but the effect was small. Our meetings have generally been calm, orderly, solemn, and attentive. It was peculiarly pleasant to observe the harmony with which Christian ministers united in this work. Some came from a distance, volunteers to the help of the Lord. Their labours of love, we trust, shall be had in everlasting remembrance. The fruits of this work are, forty-six hopeful subjects of grace have been added to this Church. The aggregate number admitted in this, and the four Churches referred to above, since the revival, is about two hundred; the precise number I cannot ascertain. A goodly number more have obtained a hope. Let these first-fruits call forth our prayers to him who hath the residue of the spirit, that he would send down his influence in more copious effusions, and gather in a more plentiful harvest. *Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish Jerusalem a praise in the earth.*

Affectionately yours,  
ACHILLES MANSFIELD.

## OBITUARY.

**DIED**, on the 18th September last, JAMES TODD, in the 23d year of his age, eldest son of the late James Todd, of New Utrecht, Long Island.

In the character of this truly estimable young man, there were many traits which deserve recording. As God was pleased to make him an object of his redeeming grace, and to give him abundant testimonies of his love before He took him hence, a sketch of his character, and a short account of his experience and last moments, may prove useful and interesting.

In his temper he was mild, forgiving, and affectionate. Though possessed of quick sensibility and a strong sense of propriety, he was in a high degree forbearing and tender. To these he united a more than common share of good sense, and in the general tenour of his life, exhibited a love of virtue, a decency of deportment, with a gentleness and diffidence of manners, that, wherever he went, gained the esteem and affection of those around him.—But all these respectable and amiable qualities, could have availed him little in the trials which it was his lot to experience. The disorder of which he died, a consumption, had, for a considerable time before his death, given his friends frequent alarm, and may probably have afforded him some useful warnings of his approaching end, by preparing his heart and mind for the instruction and happy change he was afterwards to experience. With a view to the restoration of his health, he took a voyage to a warmer climate; but shortly after returned without succeeding in his object, and much reduced, owing to a violent illness with which it had pleased God to visit him while abroad. In the following autumn he projected another voyage, which, however, a wise and kind Providence prevented. On the approach of the winter preceding his death, his disorder assumed a more alarming appearance, and gave reason to fear that no hope could be entertained of his recovery. Amidst the concern and anxiety of his friends, he was calm, although he appeared to be in some degree conscious of his situation. About this time he received a visit from a Clergyman of this city, which was greatly blessed to him in dissipating and removing the confused notions he had hitherto entertained of justification before God by any human and imperfect obedience to his holy law; and in affording him the first rays of the glorious light of the Gospel. During the winter, frequent evidences of the work of grace on his heart discovered themselves. The subject of religion became more interesting to him, and formed the great subject of his thoughts and conversation. His enfeebled body was sorely afflicted by his disorder; his mind was too much weakened to be actively exercised, and by far the greatest part of time was taken up in illness. But his progress, though slow, was certain—Under the guidance of the Holy Spirit, he was gradually and tenderly disentangled from the toils of his enemies. The Lord graciously suited his dealings to the weak frame of this new-born child in Christ; and spared him much of that distress and anguish which is caused by the first views we have of our distance from God, and exposure to his wrath. A conversation which he had with the Clergyman who first visited him about eight months before his death, was happily instrumental in clearing away many of the difficulties which remained on his mind. He now began to enjoy nearer and more precious views of the great and glorious salvation, wrought out by Christ; of the finished work of his Redeemer. He was

gradually enabled to lay hold by faith on the righteousness of Christ—brought into the liberty of the children of God—and made to taste of the joys of redeeming love. Of a change of heart, he gave the best evidences his situation could admit. Although not permitted to enjoy the high and rapturous exercise, which it is the lot of the happy few among Christians to experience on this side the grave; and though he sometimes expressed fears that his repentance was insincere and only caused by the apprehension of approaching death, he was almost always blessed with a comfortable sense of God's love, of his union to Christ, and of his security in the Lord's faithfulness. It was his greatest delight to talk with his Christian friends, of Jesus, of his love, of the power of his grace, of his fulness. The bible, from being a sealed book to him became a rich and inexhaustable treasury of instruction and consolation, and he was often heard to speak of its inestimable value, and regret he had not sooner known its worth. No higher gratification could be afforded him than to hear some aged and experienced Christian friend speak on these most interesting subjects. With a truly child-like temper, and the most unaffected humility, would he listen, and in the small part of the conversation which he took, would afford pleasing evidences of the "unfeigned faith that was in him." He always expressed a deep sense of his unworthiness before God, and embraced with thankfulness and joy Christ as his only, his perfect salvation. He was enabled to give himself up entirely to the will of the Lord, and if he had any remaining desire of life, it was only for the sake of his mother and her young family, to whom he was tenderly attached. Although he languished for a long time, nearly three months before his death, on a bed of sickness, and frequently of severe pain, he was never heard to utter, and rarely ever to look a complaint. During the greater part of this time he enjoyed only short intervals of ease at night, which he made use of to hear the bible read to him, and to converse on that subject, of all others the most interesting to him, his hopes of a joyful entrance into the abode of everlasting peace and happiness. The 12th chapter of Hebrews was to him a precious portion of the word of God, in which the apostle produces as a proof of the Father's care and love, the needful chastisements bestowed on his children here. The 103d Psalm also was particularly grateful, as expressive of the humble and grateful feelings which God had implanted within him. In the near view of death, he blessed God for his merciful dealings in his past life; and said to a friend, who was sitting at his bed-side, "God touched me once with a sore affliction, and in the visitation said to me, 'My son, give me thy heart;' but I was rebellious, and would not: again he touched me—still I was deaf to the call. Now a third time he has touched me; he has enabled me to hear him, and to give up myself to him." A few days before he died, he burst a blood-vessel, which added greatly to his pain, and hastened his end. He could not speak after this above a whisper, and rarely made the effort but to show his trust in the Lord, and to make mention of his goodness. To a friend at his bed-side he said, "My lamp is almost extinguished;" and constantly showed the most perfect resignation and patience under his pain and distress, with the happiest views of his expected liberation from it.

To a friend, who was speaking of the comfort and satisfaction of a dependence on the righteousness of our Lord, he said, "I should be wretched indeed in such a moment as this, if I had not a reliance on the merits of my Saviour—it is my only hope." Then turning to his sister, he said, "Why do you weep? say from the heart, as I do, 'thy will, O Lord, be done'—the Lord always does right;" and, pointing to his younger sisters, "Instruct

these children—I hope to meet this little family in heaven.” A friend, of whom he was taking leave, said, “I hope we shall meet at the feet of our Saviour.” With as much emphasis as his weakness would permit, and with a look which expressed the firmness of his hope, and the joy it gave him, he replied, “*I trust we shall.*”

On Sunday, the 16th Sept. in the night, while the cold hand of death was on him, and when his friends were expecting each breath would be his last, he revived and took an affectionate farewell of each one about him. To his mother, he said, “God will be the husband of the widow, and the father of the fatherless—put your trust in him.” To one, who was sitting near him, he said, “You have always been a friend to my mother, continue to be so; she has been a blessed mother to me.” Deeply impressed as he was with the necessity and importance of an interest in Christ, he could not refrain, while he had strength, to proclaim its value. He earnestly intreated, and left it as a last request to some young friends, that they would search the Bible, and seek an interest in the Lord Jesus. To one, who was receiving a last farewell, he added, “You have all that this world can give you, but what will that avail you in an hour like this, without an interest in Christ the Saviour—seek an interest in this Saviour, and when you have received grace to do it, make a profession of your faith.” To an aged friend, who asked him if he had no message for his Minister, he said, “Tell him, that, under Providence, he was the instrument of awakening me, and convincing me of the truths of the Gospel.” Something more he added, which could not be heard. After resting a little, he broke out into a fervent, though short prayer—“And now, O Lord, I thank thee for all the mercies thou hast so bountifully bestowed on me, thy unworthy servant. Thou hast reared me and brought me to this hour. I thank thee that thou didst bring me from a land of darkness, to a Christian land, and to my dear friends and relatives.” He continued a little longer, but, from his extreme weakness, could not be understood until the last, when he said, “And now, O Lord Jesus, into thy hands I commit my spirit.”—His friends now thought he had spoken for the last time, but it pleased God to continue him in the land of suffering another day. On the morning of the 17th, he said, “I am like a weary traveller after a long journey, rejoicing at the prospect of home.” Through the day he did not speak. At night, a friend asked him, if Jesus was still precious to him? He answered, “He is.” One repeated to him, “Jesus can make a dying bed, as soft as downy pillars are.” He said, “I cannot speak, but I feel that I rest in Christ.”—These were his last words. In the morning of the 18th, at 5 o’clock, he slept in Jesus.

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